A U M
Do not even think of doing what ought not to be done.—PYTHAGORAS.

THEOSOPHY

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THE SEER

IN her travels H. P. B. thrice encircled the globe. She knew the steppes of Russia; she went by jolting journey across the North American prairies; she saw the tablelands of Mexico, the mountains and monuments of Central and South America; she lived in desolate wastes of Mongolian desert and in Himalayan retreats. She lived in India, Africa, Italy, Germany, Belgium, France and England. In cities, she was at ease in the salons of the titled and the wealthy; she held court among the great. Wherever questing purpose led her, she SAW—behind old worn tribal customs and tabus the blackened shards of ancient magic; behind pyramids and dolmens, scattered far and wide, the records of ancient races; on newer land, the oncoming virile life of races in their making. She saw the greatness of the humble, the self-sacrifice of the poor; she saw behind the mask of suave and urbane words hypocrisy and callousness to wrongs done human beings; she saw the bigotry of the pious, the greed and grasping of the "good," the lost virtues of the "bad." She saw the calculations of the ambitious, the selfishness of the learned, the ruthlessness of those in power. She saw—however far away—the inevitable culmination in strife and war among all nations.

But H. P. B. saw not with hate one nation of the earth. She loved America for its noble freedom; she loved Russia as her Homeland; she loved India as the Mother Land of her Master; she loved Italy for its Garibaldi and Mazzini; she loved Germany which gave her haven, and where was learning for adepts; she loved France and spoke its language; she loved that England where she found security and opportunity to embody her Great Message.

What we shall see in fifty years, she also saw. She then will see again, when her hand will be no longer stayed; when the waste of suffering and bitterness will be spent; when men will listen to that wisdom they would not heed before; when they will be building on firm foundation a structure of brotherhood for all men and nations throughout the world.

"YOURS TILL DEATH AND AFTER, H. P. B."

[H. P. Blavatsky's magazine, *Lucifer,* appeared on the fifteenth of each month, so that it was possible for the staff to insert on the first page of the issue of May 15, 1891, a paster announcing her death on May 8. Much of the succeeding, June, number of *Lucifer* was devoted to memorial articles by prominent workers in the Society. The article by William Q. Judge had for its title, "Yours Till Death and After, H. P. B." For the June issue of the *Path,* of which he was editor, Mr. Judge wrote an editorial, "H. P. B. .·. A Lion-Hearted Colleague Passes," breathing the same spirit as its companion study of the Teacher printed in the same month in the English Theosophical magazine across the sea. Both these articles bear internal evidence that their writer *knew* H. P. B. as no one else knew her; that he, among all the others, alone fully realized the vast stature of the Being that masqueraded in the mortal garb of a Russian noblewoman. But Mr. Judge wrote also for the June *Path* another, shorter article, entitled "The Theosophical Society." Here, his practical devotion to H. P. B.'s work and mission appear, in contrast to the desolation felt by those who were attached to Madame Blavatsky by bonds of personal affection. H. P. B., the Great Teacher, was no "person," but an impersonal, beneficent force. Had the wisdom of this article then been taken to heart, the passing of the personal focus of that force would have but multiplied its channels, as each member gave himself to the tasks that lay before *him.* That day, however, is past, and now there are again those who have opportunity to heed the wise counsel of W. Q. J.: to gain from *Solidarity* the resistless strength that success requires; by *Theosophical Education* to obtain "that judgment and wisdom needed to properly direct energy and zeal." Toward these ends, then, two of Mr. Judge's articles relating to the death of H. P. B. are now printed once again.—Editors, THEOSOPHY.]

SUCH has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H. P. B. in this life. By her request, sent through Colonel H. S. Olcott, the call

was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the centre of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H. P. B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended,

while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate—devotion absolute to her Master. "It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

In 1888 she wrote to me privately:—

> "Well, my *only* friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then—good-bye! * * * Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves. And last night I saw .·. and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."

Such she ever was; devoted to Theosophy and the Society organized to carry out a programme embracing the world in its scope. Willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends but would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene,* knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. Once, in

London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:—

> "When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists,* but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity."

WILLIAM Q. JUDGE, F. T. S.

THE THEOSOPHICAL SOCIETY

THE death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not affected as such by her death for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be

filled. The vacancy in the European Section will be filled by election in that Section, as that is matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and works of H. P. B. and from the purity of their own motive.

All that the Society needs now to make it the great power it was intended to be is first, *solidarity,* and second, *Theosophical education.* These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

Read these words from H. P. Blavatsky's *Key to Theosophy:*

> If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent, at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years, without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses, through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!
>
> "Let us, then, be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing.
> Learn to labor and to wait."

FIGURES OF THE TRANSITION AGE

It is true that these ancient doctrines [of Theosophy] have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing those old truths from reaching modern minds, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought. . . . The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. —WILLIAM Q. JUDGE.

I am not here arguing for any specific theological or metaphysical system. I am insisting that consciously or unconsciously we are always trying to get one. I suggest that we shall get a better one if we recognize explicitly the need for one and try to get the most rational one we can. We are, as a matter of fact, living today by the haphazard, accidental, shifting shreds of a theology and metaphysics to which we cling because we must cling to something. If we can revitalize metaphysics and restore it to its place in the higher learning, we may be able to establish a rational order in the modern world as well as in the universities. —ROBERT MAYNARD HUTCHINS.

THE decline of metaphysical studies in the modern university was an inevitable sequence of the rise of modern science. The world we live in has been constructed by the applications of scientific method; the dominant motive behind human activities today is the acquirement of things, material wealth, comforts and luxuries, and these are the product of science. Metaphysics cannot boast of any such achievements. Its study brings no "practical" advantages. Metaphysics, therefore, is not taught.

There are other reasons for the modern distrust of philosophy. First, the great men among the ancients were almost all of metaphysical mind. We, however, are infinitely wiser than the ancients. Therefore the thoughts of the ancients, and the subjects they thought about, are unimportant. Second, philosophy had its first development in the West as the "handmaiden of theology." Not so many years ago there was little difference between the departments of theology and philosophy in the universities. Now theology is in disgrace, and metaphysical ideas must share the odium. Both theology and metaphysics deal with intangibles, so it is concluded that one is as bad as

the other. Science tells us that *all* intangibles are idle dreams, and that the apparently rational character of metaphysics is a specious disguise.

It is, of course, a delusion of modern thought that there can be any kind of science without metaphysical foundations. Every generalized principle is rooted in some metaphysical idea; every ethical conception assumes a unity among human beings; every motive sustained in human action is justified by metaphysical argument. But because metaphysics is out of fashion, we do not admit our philosophizing, even to ourselves.

It was suggested in a preceding article that the great educational leader, John Dewey, despite his onslaught on metaphysics, has nevertheless founded his life and work on certain philosophical principles. Obviously, Dr. Dewey has labored for the good of his fellow men, and especially for the good of their children. What is the reason why men determine to serve others? The final answer to this question lies with metaphysics. Dr. Dewey has affirmed that we are constantly reshaping our ends because of the means we use to attain them. This, again, is a metaphysical principle, philosophically stated in one of the Theosophical Aphorisms on Karma: The action of Karma may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause. A further revelation of Dr. Dewey's hidden metaphysics is provided in an appreciative monograph by Dr. Ernest Carroll Moore, formerly director of the University of California at Los Angeles. Dr. Moore maintains his old teacher is a Platonist!

> He is as much interested in souls as Plato is and quite a little more confident that they are not of different kinds. He is as much interested in knowledge as the sole means of man's salvation as either Socrates or Plato is. He is as much concerned as Plato in using the best we know as a raft on which to go forward, though he is not at all convinced that the best is the unchanging, but Plato would most likely have talked of the uniformity of nature if he had lived in this day. There is the greatest similarity between these two thinkers in the value they attach to education and the thoroughness with which they serve its claims.

Whether souls are the same or different is a metaphysical question; so also is the decision on what is "best"; and to believe in the educable character of human beings is again a metaphysical faith. But most of all, a life consecrated to education requires some explanation, and that explanation must be philosophically conceived.

The truth of the matter is that such men as John Dewey and other leaders in modern education are strong souls whose self-sacrificing

purpose belies the sceptical doctrines they intellectually maintain. And their essential modesty leads them to imagine that their own intuitive reasons for right conduct are sufficient for the multitude. But not all men have the resources of character displayed by this resolute few. Nor have the great majority absorbed from the cultural tradition of the West the philosophical values that men like John Dewey have gained from their wide reading and intensive education. Modern students need access to the same standards that have inspired their teachers, and in substituting experiment for content, activity for reflection, and impulse for discipline, the progressive movement has thrown away the rudder of the ship of education while adding more sail.

Modern education, in the words of a recent writer, "accumulates mountains of facts as a substitute for thinking about ends, whereas it is not facts that are lacking but an assured philosophical grasp, a philosophy which commands authority within ourselves and which can give us criteria by which to interpret facts." And so long as education is dominated by a theory of knowledge which recognizes only the discoveries of sense-perception as true, it will develop no philosophy worthy of the name. John Dewey's heroic attempt to moralize scientific and practical activities for the common good is incompatible with the basic assumptions of materialism on which scientific method is founded. His liberation of the schools from scholastic formalism was a necessary part of the transition through which all of modern social life is passing, but mere liberation is not enough. The energies so freed must have direction. Dr. Dewey has himself said that "genuine freedom . . . rests in the trained power of thought." Unfortunately, the studies which produce trained thinking have little place in the schools of today.

Nor has modern education any definite content. After ten years of research, the Carnegie Foundation for the Advancement of Teaching reported in 1938:

> The current practice of the vast majority of American schools and colleges makes no requirement whatever that a given body of knowledge shall become the relatively permanent and available equipment of the student.

Most shattering to the claims of progress in education was the discovery that many of those who are being trained to be teachers know less than the high school students they are preparing to teach. Basic tests showed that in Pennsylvania colleges "the teachers' average was below the total score for the entire group, and was below all other group averages except those of the business, art, agriculture and secretarial candidates."

It appears that inferiority is characteristic of the class of minds destined to "educate" the coming generation. The president of the Carnegie Corporation of New York, Frederick Keppel, in his Report for 1940, suggests that American institutions of higher education are geared to mediocre standards. "Only in a few strong professions," he says, "notably medicine and law, and the older branches of engineering, can it be said that possession of a degree today necessarily means anything."

> Elsewhere [he continues], all too often, a degree as such may mean literally nothing. All over the country teaching and other vacancies are being filled by degrees, not by men and women, the appointing bodies accepting the diploma as a substitute for the tiresome process of finding out something as to the professional and personal qualifications of individual human beings. Sometimes the situation presents curious anomalies, as in the fine arts, where the possession of a Ph.D., however much it may imply as to scholarly knowledge, all too often reflects the absence of creative interest and capacity on the part of the possessor.

In *The Key to Theosophy,* H. P. Blavatsky contrasted the two major types of education. There is, first, the "respectable" classical education, which has become impractical and ineffective—"arid with pedantry." Then there are the coldly efficient technical and professional schools that turn out skilled specialists who are otherwise narrowly ignorant, and the business schools which instruct simply in commercial procedures and "selling" techniques. The progressive education movement was a frontal attack on the old classical schooling, but because it possessed no philosophical values around which to organize its "progress," the disastrous effects of liberation have already become evident to a number of thoughtful teachers. Revolting against the indiscriminate contempt for the past shown by the progressives, Prof. Charles H. Judd of Chicago University has summed up the case against them.

> The legitimate motive for the activities of the best of the progressives is the desire to get away from the formalism and verbalism of which American education has sometimes been guilty. It is quite true that dull, routine, drill and unswerving allegiance to the classical secondary-school curriculum, originally developed for the preparation of the clergy, have long had blighting effects on educational institutions in this and other countries. If the progressives would develop a sane program of positive substitutes for formalism and verbalism they would render a great service. At present they seem to be a cult of protestants with little more than abstract hopes.

Prof. W. C. Bagley of Columbia holds the progressives responsible for the "stigma that increasingly attaches to the systematic and

orderly direction and pursuit of learning." Progressivism, he charges, says to the child in so many words: "If you do not have an immediate interest in a task you are justified in evading it."

> This is nothing more nor less than a downright negation of one of the most important human characteristics: the ability, namely, to work systematically and persistently in the face of immediate desire, interest or impulse. . . . Such a theory is about as debilitating in its probable influence as can be conceived. And yet it is just such a theory which has been weakening the fibre of American education for a generation and which is now being preached and, so far as possible, applied in a most extreme form on a nation-wide front. (New York *Times,* Feb. 27, 1938.)

But the defects of progressive education are only a reflection of the more general purposelessness of modern culture. As a writer in *Harpers* has put it:

> Our educated classes are no longer educated in the old sense; they have no broad culture. They are not educated either to deal effectively with the material environment in which they are placed. What the old education attempted to do, and what it is still doing where it has not been abandoned, it at least did well, inadequate though that may be for the world we live in. But in what it set out to accomplish it succeeded. What we have been attempting to do in all our groping, more soundly conceived as it may be, we have failed in. (Nathaniel Peffer, *Harpers,* January, 1934.)

The fact is, that just at the time when we have the greatest need for the traditional wisdom of the human race, we find that our educators have banished from the curriculum the sources where wisdom may be found. In the last century, a writer on education could say with truth that "moral lessons are impressed upon the pupil by all the educational material which he uses." Education in moral values is accomplished by the study of the "choicest specimens of the world's literature . . . all the more efficient because it comes informally and operates independently of any preachment." Not so today. As Robert M. Hutchins told a group of teachers four years ago:

> No books that are any good appear in the elementary or high school curriculum. It is perfectly possible to graduate from a good American college without reading a single great book in its entirety. We must be appalled at the illiteracy of our pupils. They have read nothing. They do not know how to read. They cannot write or speak. They cannot think.

Discussing the vital relation between education and world problems, Dr. Hutchins observed:

> The great practical issues of our time are not new, but have always existed, because man is man, living in this world. The nature of the world and man provides the clue to the difficulties that seem about to overwhelm us. We confront those difficulties with little real assistance from our education, because they revolve around basic questions affecting the ends of political and economic organizations, questions that neither technology, nor science, nor naturalism as we apply it can answer. Only the attempt to understand nature can help us to answer them.

The youthful president of the University of Chicago is probably the most constructive force in modern education in America. He maintains that the order and direction so badly needed by modern education will come only from minds trained in metaphysics. Dr. Hutchins has been accused of a desire to return to the theological climate of the Middle Ages, of being anti-scientific, and of wanting to establish an "intellectual dictatorship." Nothing could be further from his purpose. What he *does* say is this:

> . . . we are trying to discover a rational and practical order . . . To look to theology to unify the modern university is futile and vain. If we omit from theology faith and revelation, we are substantially in the position of the Greeks, who are thus, oddly enough, closer to us than are the Middle Ages. Now Greek thought was unified. It was united by the study of first principles. Plato had a dialectic which was a method of exploring first principles. Aristotle made the knowledge of them into the science of metaphysics. Among the Greeks, then, metaphysics, rather than theology, is the ordering and proportioning discipline. It is in the light of metaphysics that the social sciences, dealing with man and man, take shape and illuminate one another. In metaphysics we are seeking the causes of things that are. It is the highest science, the first science, and as first, universal. . . . The aim of higher education is wisdom. Wisdom is knowledge of principles and causes. Therefore metaphysics is the highest wisdom. . . .
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> If we can secure a real university in this country and a real program of general education upon which its work can rest, it may be that the character of our civilization may slowly change. It may be that we can outgrow the love of money, that we can get a saner conception of democracy, and we can even understand the purposes of democracy. It may be that we can abandon our false notions of progress and utility and that we can come to prefer intelligible organization to the chaos we mistake for liberty. It is because these things may be that education is important. Upon education our country must pin its hopes of true progress, which involves scientific and technological advance, but under the direction of reason; of true prosperity, which includes external goods but does not overlook those

> of the soul; and of true liberty, which can exist only in society, and in a society rationally ordered (*The Higher Learning in America*).

"The present age," Mr. Judge once wrote, "is as deficient in philosophy as was the age of Plato in knowledge of Science." The educational program proposed by Dr. Hutchins is designed to correct this deficiency. He does not think Plato is "dated." He would build the university curriculum around

> those books which have through the centuries attained to the dimensions of classics. Many such books, I am afraid, are in the ancient and medieval period. But even these are contemporary. A classic is a book that is contemporary in every age. That is why it is a classic. The conversations of Socrates raise questions that are as urgent today as they were when Plato wrote. In fact they are more so, because the society in which Plato lived did not need to have them raised as much as we do. We have forgotten how important they are.

"It is the Platonic philosophy, the most elaborate compend of the abstruse systems of old India," H. P. B. said in *Isis Unveiled,* that alone affords a "middle ground" between the archaic Wisdom-Religion and modern thought. "He was so broad that all philosophy, European and Asiatic, was in his doctrines." Dr. Hutchins only repeats what Plato affirmed twenty-three centuries ago, that *Ideas rule the world.* Education, this modern Platonist maintains, should fit men to choose the best ruling ideas, and disciplined study of great books will develop in them the necessary discrimination. Among the classics on Dr. Hutchins' list of "great books" are many works saturated with the spirit of the Theosophical Movement; in some instances, these books form a direct impartation of the Teaching given in some historical epoch. Plato and Aeschylus were initiates; Cicero's writings are full of Theosophical conceptions; Plutarch was a teacher of the Neoplatonic School, and, in a later period, Spinoza represented an important current of Theosophical influence.

A generation of young men and women, taught to understand and appreciate the thought of these great men of the past, will, as Dr. Hutchins says, "have learned how to think for themselves." They would quickly discard the shallow prejudices of modern materialism and search for truth with self-reliant minds. Their influence would help to overcome what Mr. Judge called "the obscurity of the present age in regard to genuine philosophical thought," which, he said, "is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reincarnation."

Dr. Hutchins is a *builder* in this age of transition. He is helping to lay the foundation for a new order of ages in the West. He lays no claim to being a teacher of the ultimate truths of philosophy, but is an ardent champion of the means by which philosophical truths are recognized and made practical. It may still be said today, as Mr. Judge wrote many years ago, that there has not appeared, from any source, a serious and logical attempt to discredit the Theosophical teachings of Karma and Reincarnation from a philosophical basis. Theosophy must contend, not against argument but "the atmosphere of weak minds, born of ignorance and prejudice." The kind of education being introduced by Dr. Hutchins should develop keen judgment and a spirit of impartiality in philosophical investigation. That would be enough. An honest hearing is all that Theosophy requires.

ALLY OF TYRANNY

Materialism is the auxiliary doctrine of every tyranny, whether of the one or of the masses. To crush what is spiritual, moral, human so to speak, in man, by specializing him; to form mere wheels of the great social machine, instead of perfect individuals; to make society and not conscience the center of life, to enslave the soul of things, to de-personalize man, this is the dominant drift of our epoch. Everywhere you may see a tendency to substitute the laws of dead matter (number, mass) for the laws of the moral nature (persuasion, adhesion, faith), equality, the principle of mediocrity, becoming a dogma; unity aimed at through uniformity; numbers doing duty for argument; negative liberty, which has no law *in itself,* and recognizes no limit except in force, everywhere taking the place of positive liberty, which means action guided by an inner law and curbed by a moral authority. Socialism *versus* individualism: this is how Vinet put the dilemma. I should say rather that it is only the eternal antagonism between letter and spirit, between form and matter, between the outward and the inward, appearance and reality, which is always present in every conception and in all ideas.

Materialism coarsens and petrifies everything; makes everything vulgar and every truth false. And there is a religious and political materialism which spoils all that it touches, liberty, equality, individuality. So that there are two ways of understanding democracy.

—*Amiel's Journal.*

THE FIELD-WORK OF MIND

III

THE Theosophical life creates a profound effect upon the field in which mind labors by co-ordinating thought with the natural functions of the instruments used. It remains, then, to understand more fully the means by which this co-ordination communicates its harmonizing effect to man's inner sphere of consciousness, and from thence to all sentient life.

In the beginning of our manvantaric cycle, a rate of vibration was set up. The exact nature of this rhythm, its rate, and in what it inheres, are not explained in detail by the teaching. It is evident that further clarification is not necessary for our present mental evolution. Nevertheless, by stating the general principles underlying manifestation, Theosophy enables us to trace the hidden causes of the natural phenomena revealed by scientific research, and, in so doing, to apply these basic teachings. For instance, by means of the seismograph the scientist can locate earthquakes and gauge their violence, in whatever section of the globe they occur. This delicately poised instrument draws lines upon sheets of sensitized paper, a ray of light being substituted for a pen, thus avoiding friction that might disturb the recording of the most minute vibrations. Any minute, hour, day or year can be studied from this record. Throughout the years, the recorded lines indicate by their oscillations every seismic event, and after each one the lines show a return from their variations to a continuous, vibrating line. The cause of this constant quivering is not known. It has been called the earth's "heart-beat," and some scientists attribute it partially to the action of surf. From the Theosophic point of view, it may be taken as evidence, on this our gross material plane, of a basic planetary vibration. The thrill of life pulsing throughout the whole of manifestation will ever reveal itself, whether we study the atom or the universe. Furthermore, that which is true of the macrocosm will find similar expression in the microcosmic field of the human mind; it, too, is subject to violent agitation, returning to a constant basic vibration. This latter characteristic reveals itself in the life's meditation, or the general trend that thought assumes in each personality.

Co-ordination of all forces is brought about by the synchronization of the various rates of vibration with one basic rate. A musical composition must be written in a given key—the ultimate meaning of the word "key" in musical parlance being a rate of vibration. To this key are related the variations of the theme, and the sounds produced by all the instruments are co-ordinated and harmonious as a

result. Through this co-ordination a composition attains harmony as contrasted with chaos.

In the early life of each individual, as the soul begins its self-expression, a definite rate of egoic vibration is established. This brings about the co-ordination of the inner principles and the physical body, more or less complete by the time adolescence is accomplished, when character becomes strongly marked. Through this functional unity it is possible for the mind to synchronize its thinking with the nerve currents and the brain, carrying the impress of thought to every cell in the body.

The electrical and vibratory nature of the brain and nervous system has been clearly demonstrated by modern research. But to understand that which takes place nearer the "Heart"—the inner sphere—requires the help of Theosophy. The teaching is that through the psychic nature of each individual the basic trend of thought casts a powerful reflection upon the astral light, which, to the inward eye, may assume the aspect of an image or symbol of the true character. The more integrated the character, the more definite becomes the nature of this inner symbol. The apostles of Christ are each known by their symbol, a lion, a bull, an eagle, etc. The Indian "totems" are probably based on the same principle. Unfortunately, the noble traits associated with these symbols are not universal attributes. The superficially engaging personality, as perceived by our outer senses, may cast a symbol of diabolical portent upon the astral plane.

From a study of true symbolism—the language of the soul—the seer may gain self-knowledge. Through the power of "his" symbol, the progeny of his thinking, man conquers or falls. Let him face it in his effort to reform his own character, and, if born of evil thinking, he finds it is the matrix through which the dark forces co-ordinate their concentrated power. If the individual would know his own symbol, that which has become characteristic of his life's meditation, let him watch with meticulous care his reactions to each event—and in this kind of research a word or a touch assumes the importance of an event. This knowledge is not dependent on any "objective" perception, but must be inwardly realized.

The elimination of error is the negative side of moral progress, and, as the potency of thought increases in the finer states of matter, it is evident that the positive effort must be concentrated on the moral plane. Motivation is the filter through which ideas pass before they become part of the self-expression of each individual. In order that this individualizing process shall remain free from the taint of selfishness, each should do all in his power to help forward

the divine or spiritual evolution of ideas. Let this be the musical key—the signature for a life's symphony—for no age has been in greater need of the kind of musicianship which is able to pluck the cords of Apollo's seven-stringed lyre, the symbol of unity and harmony among all seven planes and the seven principles in man. This ancient and sacred symbol of the harmonizing power inherent in sound (vibration) may be used to train the mind to attune each thought with spiritual motivation.

To trace the idea of brotherhood through history would carry the search to the earliest records of humanity, yet none of the exoteric groups have succeeded in attaining long duration, or in affecting the race as a whole. This failure is due to the ignorance of the integrating links which make unity with the eternal stream of evolution possible. Those who have founded secular brotherhoods have often had a knowledge of simple justice, equality, and love, and that unity may be established if the sense of separateness is overcome. But this and like knowledge soon become obscured by the common tendency to segregation and devotion to limited interests. This leads to justice only for a special group, so that brotherhood becomes a mere outward form, which in time disintegrates, like all forms. If brotherhood is to become universal, and the aim and purpose of Theosophy be fulfilled, the race-mind must vibrate sympathetically to the basic idea of spiritual unity.

Throughout our historical period the reverse has been true, and at present humanity is torn by cyclones of hatred. The most bitter, separative psychology motivates governments and racial groups alike, and world conditions today offer little hope for the application of transcendental ideas. But, just as winter's blasts and ice-storms cannot kill the life in the seeds which await the return of the sun, so in the heart of all lie dormant the highest potentialities. It is for theosophists to energize from within these spiritual germs. Only students of occult knowledge are able to give the much needed spiritual evolutionary impulse that will lead to development of the ideas of brotherhood, justice, compassion, continence, and the right performance of action. In so doing each individual evolves and cherishes within his heart the image of Perfected Man. As this ideal energizes the awakened spiritual mind, the violent fluctuations of the lower mind will then subside, giving place to the harmonizing effect of the great basic vibration of spiritual ideation.

In the silent laboratory of the body the mind will then become the true alchemist, able to raise matter to ever higher states—able to attune itself to the universal heart-beat.

FREE WILL AND KARMA

HUMAN thought and human destiny stand in the same relation as cause and effect. The inner cause is hidden on the plane of thought; its effect becomes visible to all as destiny on the outer plane of action. These two aspects of the law, hidden and visible, inner and outer, are included in the single Sanscrit term, Karma.

Thought rules all except that which is higher than itself—the thinker. Ideas may rule the world, but we rule ideas. The real man is the highest ruler, the final arbiter of destiny. This ruling power is called Free Will; it is the activity of man in his most spiritual aspect —the force of spirit in action. As cause, the spirit in man is supreme.

All beings have a kind of free will. Scientists have perfect faith in the power of choice in the mineral kingdom. They trust absolutely the laws of attraction and combination of chemical elements. We stand amazed before the miracle of the green leaf, which intelligently draws from the air and soil only those substances which it can use in the manufacture of food. The animal shows even more wonderful powers of choice in its selection of proper nourishment from the bewildering variety of Nature's larder, each species finding its own kind of foodstuff.

Only in the human kingdom does will seem to go astray; man alone of all beings is able to choose awry. His divine prerogative seems to be principally to make mistakes. Why should this be? Quite evidently, life in the kingdoms below has never to face the *moral* issues of existence, whereas this is the very lesson to be learned by human beings. We are here to learn to choose between right and wrong—which is fundamentally different from the knowledge gained by experience in the lower kingdoms. The power to choose a certain path, good or evil, the power to reap pleasure or pain as a moral result, the power to compare different results of various paths, the power consciously to learn a lesson thereby, are all purely human faculties.

Life is very like going on a voyage. We study the map and chart our course. We can plan to go exactly where we will. But once we are aboard ship and have set sail, the freedom of Will in this respect is ended. Then Karma asserts itself. The time for choice is past, whether we like it or not; whether we remember our careful plans or not, *we must continue* with the ship, wherever it goes.

Every second of our lives we are planning some course, making some choice. Even the drifter has chosen to drift. All the past, and

even certain aspects of the future, belong to Karma. No use to look backward, to regret, to fear those elements of the past which we have projected into the future. The present moment is what counts. *This instant* is the sole domain of free will.

We are initiating causes all the time. How can we be sure where we are going? How can we guide our course? The will is pure and colorless. It receives its direction from ideas. Patanjali spoke of three kinds of ideas, pure, dark and mixed. We speak of good, bad and indifferent ideas. Do we, then, need more pure ideas? What we need is knowledge. Only knowledge can purify ideas—not any kind of knowledge, but a knowledge of principles. Principles alone can help us to direct the will properly. For example, knowledge of Karma shows that we are responsible beings, that we ourselves have decreed our personal destiny, our family destiny, our national destiny, our race destiny. With this knowledge we can take life and evolution into our own hands. We can stop being engrossed in effects and start looking for causes. We can look away from the world of form and turn within to the plane of ideas, of causes.

Karma cannot be regulated; it can only be met. It is itself the great regulator, the great law of Adjustment inherent in life itself. But destiny, the affairs of men, our thoughts—all these can be dealt with by the right and wise use of free will. Intelligent choice is guided by knowledge, by principles of action which are the same as the laws of harmony ruling in the kingdoms of nature. The fundamentals of Theosophy provide the basis for every choice in life, no matter how trivial. The practical application of eternal principles brings self-knowledge and finally self-control.

If Karma is the great Regulator, then Free Will might be called the great Liberator. Now, only the spirit is free. We have to free the whole nature of man; we have to free the personality from ignorance, from attachment to pleasure, and from fear of pain. We must break the silken cords of pleasure and the chains of pain by holding fast to these great ideas—that we are the Chooser, the Creator, the Initiator, the Sower and Reaper of all that comes.

Theosophists should accept nothing on faith; this manner of action they leave to anthropomorphic religions and to the blind adorers of materialistic science.

—From *Le Lotus*.

SCIENCE AND THE SECRET DOCTRINE

The Riddle of the Sphinx

> This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.
>
> —*The Secret Doctrine* I, 17.

ON comparing the Theosophical explanation of the Universe with scientific views, a curious paradox appears. Though the keynote of the Theosophic cosmogenesis is the unity of all things, it is the scientific conception of unity that brings science into conflict with Theosophy! In Theosophy, the universe is organic; yet the astronomical attempt to make an *organism* of the universe causes not only the aforesaid conflict, but innumerable internal discrepancies in the scientific theory.

The organismic theory of science leads to consideration of the universe as a material "something" which has evolved, or is disappearing, or both, as a unity. But this brings insoluble questions. If the cosmos has evolved as a whole, out of what has it evolved, and what has been the activating stimulus? Having had all eternity to evolve in, why has it not reached its ultimate goal? If it is running down, why, with all eternity to vanish in, is it still here? If it has evolved, beginning at a given time, or has begun to run down, beginning at a given time, what fixed these moments of "beginning"? H. P. Blavatsky asked questions about these things which have never been answered by science. The mere conception of an evolution, or a "running down," ought at once to establish irresistibly the idea of *cyclic* law, for on no other basis can either process be supported. As a matter of fact, there are now several "model" universes, constructed by physicists in the attempt to explain these things theoretically; and some of them do have a cyclic aspect, though it is truly marvelous how long it has taken such an obvious conception to make way in orthodox ranks.

It was a cycle of expansion and contraction, rather than of creation and destruction, that led the way. This began with the "red shift" of light. The spectrum shifts toward the red end in proportion to the distance of the light source from Earth, which can mean only one of two things: either a "slowing down" of light in space, or

a movement of the stars away from the earth in such manner that the speed is proportional to the distance. The extreme result of theories founded on the "red shift" is the idea that all matter was at one time concentrated in a single mass—whose center must necessarily have been the earth or very near it!—which mass exploded and its fragments, the heavenly bodies, moving farther and farther apart ever since. Now the obvious geocentrism of this idea should have laid it open to immediate suspicion, anthropomorphism being twin brother to geocentrism, and the two hardly separable. The obvious difficulties, such as why the explosion took place, what queer coincidence caused *us* to be at the privileged middle of the affair, and why the flying particles should be ever increasing their speed, whereas Newton's laws of motion require that such increase would involve, not an explosive impulse, but a steady and continuing push outwards—all these form a complex of scientific "mysticism" in comparison with which Theosophy is almost matter-of-fact. The expanding universe theory seems to have arisen from a determination to hold fast to the time-honored conception that the speed of light is a constant, and to create any sort of absurd universe that might be necessary to save that conception. The struggle to rationalize this principle led some to postulate a universe which alternately expands and contracts again to a single mass, and to some elaborate gymnastics with mathematics and thermodynamics in the attempt to support it. In all, the theory does not seem to have been notably successful. It may be noted that the "red shift" was criticized on these grounds more than once in this Magazine, long before it began to fall on evil days in the scientific forum.

In 1937, Prof. Arthur Haas, of Vienna, pointed out that the "explosion theory" called for a universe not much more than half as old as some of the terrestrial minerals; in other words, for a mother half the age of her offspring.[1] Prof. Haas remarked, somewhat obviously, that if this interpretation of the red shift were abandoned, some other explanation would have to be found. He apparently had to supply it himself, for later in the same year he suggested that, as under the quantum theory light travels in tiny bundles of energy, any loss of energy in transit would result in slowing the speed and producing the red shift.[2] Certainly it is not so hard to imagine energy-absorbing media in space as it is to swallow the "explosion" theory. Anything that would absorb light—even the diffused molecules now known to exist there—might do it. As a matter of fact, a huge cosmic dust cloud was discovered "obscur-

[1] *Science*, Jan. 22, 1937.

[2] *Science*, May 7, 1937.

ing and reddening the starlight" near the North Pole of the sky.[3] Finally, in the 1937 *Annual Report* of the Director of Mount Wilson Observatory (p. 31), the statement is made that if the red shift is not due to explosion, the visible universe must be homogeneous, but not large enough to be a good sample of the whole. In spite of all this, the "explosion" is still now and then referred to—but rather nervously and diffidently.

Attempts to set an "age" to the universe have not fared very well, either. Sir James Jeans, a leading authority if one exists, estimated it at ten million million years. But Dr. Bok, of Harvard Observatory, pointed out numerous discrepancies which appeared to make this estimate some five hundred times too great, such as the phenomena of the rotation of the Milky Way, prevailing theories of the evolution of the spiral nebulae, and the existence in the same star cluster of "young" red giant stars and "old" dwarf stars. If the age was as claimed by Jeans, says Bok, hundreds of star clusters would be on the edge of disintegrating all at once.[4]

This very question of disintegrating stars—the novae or "exploding" stars—is intimately locked up with the entire puzzle of "beginnings" and "endings." Baade and Zwicky held that these novae represent the fading of the universe into "nothingness," a huge "chunk" at a time.[5] At least once a year, according to their estimate, such an event occurs somewhere, a large part of the substance of such a star being dissipated into nebulous radiation. Prof. Werner Kolhoerster claimed to have found evidence that the all-pervading, omni-directional cosmic rays originated in novae.[6]

Attempts have been made to connect star cycles with the phenomena of novae. In 1939, a number of astronomers were trying to clarify this mystery.[7] The concensus was that a dying star finally reaches a point where it no longer emits light and heat, then suffers such a disturbance of internal equilibrium that it explodes. It is suspected that the "white dwarfs," whose substance weighs millions of times as much as lead, may be the end-products of nova explosions. We doubt it; but this theory is at least an interesting example of how science is forced willy-nilly to explain ultimates in terms of cycles.

What, then, is the place in the star-cycle of the "ghost stars," discussed by Dr. Hetzler of Yerkes Observatory?[8] These are stars

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[3] *Science*, Dec. 24, 1937.
[4] *Science*, Feb. 21, 1936.
[5] Associated Press dispatch, June 13, 1934.
[6] *Science*, Feb. 8, 1935.
[7] *Science*, July 21, 1939.
[8] New York *Herald Tribune*, Sept. 4, 1936.

so dim that it is impossible to see or photograph them. Several have been found in the constellation Cepheus, not far from the heavenly North Pole. Dr. Hetzler thinks that there must be still colder stars not discoverable by any form of radiation, and solaces us with the comforting thought that such a star could exist very close to us, undiscovered until it loomed out of darkness just before crashing into the solar system.

In the course of the 1939 discussions mentioned above, Dr. Henry Norris Russell remarked that novae are now occurring with great frequency, six having appeared during the first forty years of the century—a record previously unequalled. (Of course, they did not actually *happen* then; all have happened long, long ago, and at very different times, only their rays reaching us nearly simultaneously.) But the awful phenomenon of the "supernovae" has been filling the astronomical heart with great, though refined, intellectual awe. The situation can best be described in Dr. Russell's own words. He sees no escape from the conclusion that a

> supernova may reach such amazing brilliance that it will shine for a few days with light comparable to that given off by a whole galaxy of stars. The fortunate recent discovery of two supernovae, one of eighth magnitude, in time to permit detailed spectrographic observation, has greatly increased our information and also our puzzlement. The spectra, though similar from one supernova to another, are utterly unlike those of any other celestial bodies, so that despite careful study it has not yet been possible to identify a single feature with any radiation known in the laboratory.[9]

The lay mind may perhaps get an idea of the magnitude of this happening by realizing that our own system, including the Milky Way, is a single galaxy, and that of all its innumerable stars, our sun is one of the most insignificant. Two supernovae are historically known within our own galaxy, recorded in 1054 and 1572. (It is often suspected that the "Star of Bethlehem" was simply a nova.) The nova of 1054 left its remains as the Crab Nebula.

It is of interest that H. P. B., in arguing against the Nebular Hypothesis, pointed out that the only case of a star transformation then known was of a star becoming a nebula. (In the constellation Cygnus, year 1876.) But she admits that a star *does* condense from a nebula.[10] No doubt this was one of H. P. B.'s "contradictions," in the eyes of some! But now we have astronomy claiming the same thing, and how simple it is, when once we admit the cycle of from nebula to star, from star to nova, then to nebula and to star again!

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[9] *Science*, July 21, 1939.

[10] *The Secret Doctrine*, I, 595, 596.

What of the cold, dark stars? Can we not say that they are in a *planetary* stage? Certainly Neptune is more like a small dark star than anything else.[11] H. P. B. suggests as much. And we have the ancient saying of *The Voice of the Silence:*

> Behold Migmar (Mars) as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa (Mercury) extended in protecting love over the heads of his ascetics. Both are now servants to Nyima (The Sun), left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature.

(This fragment has poignant meaning in human terms, to those presently treading dark roads in the eternal succession of incarnations, self-doomed to narrow lives by actions of the past.)

In the early days of Theosophy, science was not trying to explain novae by the explosion theory, because such a theory would have been incompatible with the then prevailing conception of the sun's constitution and of matter itself. Theosophy, which indicates that a nova is the explosive expansion of previously organized and governed energies, at the end of a Kalpa or great period of solar evolution, thus has undisputed priority in at least two respects, for it does not take much study of *The Secret Doctrine* to see that the nature of atomic constitution there set forth (which is essentially that of present-day science) was in complete harmony with the possibility of solar explosions. The point becomes still more striking upon reading current speculations concerning the mechanisms of such explosions.

In the 80's of last century, a Mahatma wrote as follows to A. P. Sinnett:

> When the solar pralaya comes the whole purified humanity merges into Nirvana and from that inter-solar Nirvana will be reborn in higher systems. The string of worlds is destroyed and vanishes like a shadow from the wall in the extinguishment of light. We have every indication that at this very moment such a solar pralaya is taking place while there are two minor ones ending somewhere. . . .
>
> His mistake is that he believes a long time must be devoted to the ruin of the solar system; we are told that it occurs in the twinkling of an eye but not without many preliminary warnings. Another error is the supposition that the earth will fall into the sun. The sun itself is first to disintegrate in the solar pralaya.

Then what of the terrific supernovae, which must destroy all forms in areas inconceivably greater than any solar system? They

[11] See THEOSOPHY for August, 1937, (XXV, 450 ff.).

must for a while remain a mystery as to detail; but is it not evident from the very law of periodicity that every evolution must exist within a greater cycle? Dr. Russell's words about the mysteries of the supernovae, demonstrating the existence of forces and forms of substance yet unknown to science, ought to have a healthy effect upon the scientific mind—which in truth is far less materialistic in astronomy than in other fields.

But can we not now see the true answer to the scientist's problem of trying to determine the "age" of the universe? It has no age; it is the timeless and boundless matrix, ever balanced in its entirety, thus ever changeless as a whole. Within it innumerable *finite areas* have their cycles of growth and death, construction and disintegration, materialization and dematerialization. As to any one of these areas—

> . . . the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to re-ascend once more (*S. D.* I, 149).

The Universe is ever-living, but not a *life,* however vast; it bears every potency of organization, but is not an organism, for it is unconditioned in its infinitude. All such speculations are fallacious attempts to limit the unbounded, and are of the same nature as the philosophical error of trying to set a "beginning" to the human ego itself, or a final "goal" to the development of its potentialities. Man and stars are alike self-generated from the illimitable womb, changing endlessly in manifestation, inexhaustible and immutable in essential being.

Eternal Flux

Observe constantly that all things take place by change, and accustom thyself to consider that the nature of the Universe loves nothing so much as to change the things which are, and to make new things like them. —Marcus Aurelius.

YOUTH-COMPANIONS' FORUM

THE *evolution of the lower kingdoms is said to be by "natural impulse" and "imitation." How does this apply to the seed? How does the seed copy the life habits of its parent?*

A seed is really a tiny plant, a miniature copy of the parent plant, sleeping a profound sleep within its protective cover. Its growth is simply the unfolding of the pattern already traced in the astral light, its "privative limits." The pattern for the plant is not just a shape, but a growth or movement through a cycle of operations. When sun and water and earth awaken the potencies in the seed to activity, it begins the life-pattern which its parent followed, from sprout and first roots through all stages, to creating miniature copies of itself, the seeds of the next generation. It does not literally "copy" its parent, but follows the astral pattern of life which its parent followed.

> The germ in the acorn [says H. P. B.] besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, etc. . . . The different variations of plants, etc., are the broken rays of one Ray. As the ray passes through the seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. . . . From the acorn will grow an oak, and this oak, as a tree, may have a thousand forms, all of which vary the one from the other. All these forms are contained within the acorn, and though the form which the tree will take depends on extraneous circumtances, yet that which Aristotle called the "privation of matter" exists beforehand, in the Astral waves. (*Transactions,* pp. 97-8.)

Every plant, says H. P. B., from gigantic tree down to the minutest fern or blade of grass, has "an Elemental entity of which it is the outward clothing on this plane."

Only when we understand cycles and the astral light will we understand what happens when a seed becomes a plant. There is no possibility of "original" action in the plant. Natural impulse is the primal energy of all life, the "will to live." Its patterned expression in forms of intelligence, which we call "memory," is the repetition of actions instituted by thinking beings in distant ages. Life would be imprisoned forever in these lower cycles, but for Man, who is at the head of evolution. If he left this earth, even these cycles would cease to operate. The seed may be regarded as a symbol of man's

ability to make an image and carry it forward from one period of evolution to another.

Madame Blavatsky says that there is no infallible intuition. How, then, is one to know that he has found the Truth—even in Theosophy?

(*a*) There is a difference between what we think to be intuition, and intuition itself. Many so-called "intuitions" come from the lower psychic nature and not at all from the higher nature. Thus it is often difficult to tell whether we really have intuition or just a psychic impression. Even very intelligent men can be deluded. In this sense, then, there is no infallible intuition.

This state of confusion will last "till man's spiritual intuitions are fully opened, which will not happen before we cast off our thick coats of matter; until we begin acting from *within,* instead of ever following impulses from *without:* namely, those produced by our physical senses and gross selfish body." (*S. D.* I, 644.)

On page 220 of *The Key To Theosophy,* H. P. B. draws the distinction between blind faith and "belief based on knowledge." She says that the difference "between *faith on authority* and *faith on one's spiritual intuition*" is that "one is human credulity and *superstition,* the other human belief and *intuition.*" Intuition proceeds from the higher nature. "Nature may err, and often does, in its details and the external manifestations of its materials, never in its inner causes and results" (p. 221). Thus, we must look within for confirmation of Truth. But the power to look within can only come by practicing the very best and highest we know. Until we reach the state spoken of by H. P. B., in which our intuitions are fully awakened, we must accept a certain amount of belief till the time when we can absolutely prove it to be true. Until then, the best proof is that it works in practice and seems to the mind to be more reasonable and logical than anything else.

(*b*) It should be of value, in considering this question, to know the context from which this statement of H. P. B. is taken. It occurs in correspondence, published in *Lucifer,* in which answers were given to some questions by Dr. Hübbe-Schleiden (reprinted in THEOSOPHY XVI, 493-505). The latter had remarked that he and others lacked the special faculties by which they could know for themselves that Theosophy is true. H. P. B. responded:

> I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspond-

> ent in any "authority" let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my intuition, as there is no *infallible* intuition. But what I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered;* and (3), that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

Why is there "no infallible intuition"?

The perceptions of the Divine Ego, undistorted and truth itself on higher planes, have yet to be reflected into the waking, conscious mind to become the "intuitions" which are the highest spiritual authority of our moral life. This means that the vision of the soul must pass through the four intermediate vehicles—from *Buddhi,* its point of origin, to the astro-physical brain—before it can be availed of by the ordinary man. Unless all these principles are co-ordinated and under perfect control, it is almost inevitable that the vision will suffer abridgement and distortion during the process of transmission. Sustained spiritual perception while incarnated in a physical body belongs only to the adept. As H. P. B. has written: "The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralyzing the functions of the four intermediate principles, communicate from body to spirit and *vice versa*—direct." (THEOSOPHY V, 185 fn.)

The term Intuition, as commonly used, refers to the spiritual perception which comes in flashes at more or less rare intervals to the average man, but which forms the continuous state of consciousness of the perfected being. In the latter case, it might more fittingly be described by another name. Patanjali calls it the "non-deliberative mental state," in which "there is that Knowledge which is absolutely free from Error."

> This kind of knowledge differs from the knowledge due to testimony and inference; because, in the pursuit of knowledge based on those, the mind has to consider many particulars and is not engaged with the general field of knowledge itself.

But if men are prone to misinterpret their intuitions, upon what guide can they rely? This is a natural question, but, like Arjuna in the third discourse of the *Bhagavad-Gita,* it insists on a simple formula as the substitute for painfully won self-knowledge. It neglects the ancient truth recorded in *The Voice of the Silence,* "Non-permanence of human action, deliverance of mind from thraldom by the cessation of sin and faults, are not for 'Deva Egos.' Thus saith the

'Doctrine of the Heart'." As Mr. Judge wrote, refusing to make any fixed definition, "Whatever intuition is, it can only be cultivated by having the right mental poise, the right philosophy and the right ethics; and by giving the intuition scope, or chance, so that by many mistakes we at last arrive at a knowledge of how to use it."

The key to the problem lies in right motive. An unqualified desire to be of use to others reduces the distorting influence of the personal nature to an absolute minimum; so also, practice of the virtues makes the brain porous and tends to bring through the intuitions free of the warping influence of selfish or animal desire. Study of philosophy helps to develop both the critical and synthesizing faculties, and, in time, the light of the higher Self burns with a steady and constant flame, illuminating every thought and action. But there is no royal road to intuitive perception, no short-cut that will eliminate the lifetimes of self-watchfulness, the years spent in study, and make unnecessary the anguish which increasing self-sacrifice brings to the personal nature, until at last all selfishness has died.

Whether or not intuitions are "infallible," whether or not we think Theosophy is "true," we live, and act, and reap the results of our actions. If we wait until we have settled these points to our own satisfaction before entering on the Path, we may find that the great cycle of evolution has passed us by. The whole course of our lives has for its object the certitude that only self-knowledge brings. Can it be supposed that by some miracle we may have this certainty before undertaking the labors by which it is gained?

The question really proposes an intellectual dilemma, an academic abstraction, saying, "Show *me*," whereas human life, as should be plainly evident, requires far more than passive questioning. It is everywhere and all the time a *search*.

The great distinction between teachers sacred or literary—is, that one class speak *from within,* or from experience, as parties and possessors of the fact; and the other class, *from without,* as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. —EMERSON.

THE TOLERANCE OF WISDOM

TRUE wisdom, when attained, brings one unmistakeable proof of its presence—a universal tolerance towards any and all forms of ignorance. "To know all is to forgive all," as a French proverb has it. This is not the false and passive tolerance of the emotions, but the active tolerance of knowledge. The wise man, above all else, is a teacher of his fellows, and recognizes that no instructor can be successful who does not meet his pupils in terms of their own understanding. The Theosophical Movement represents a single line of teaching, yet its methods of presentation have varied with differing ages and conditions. Great mystics and practical humanitarians have taught one and the same brotherhood, but they have taught in the manner most effective for reaching those to whom they came.

All that H. P. Blavatsky labored to express to the Western World had been said before. In germ and by implication, the sacred books of the East contained even the most occult of her doctrines. Why, then, did she phrase the ancient message in terms of modern science and theology, when both of these frames of reference were so involved in the materialism which she came to destroy? The answer becomes obvious in the light of two cardinal principles of Theosophy. The culture of any human epoch, whether predominantly scientific or religious, is nothing more or less than the psychological Karma of the nation or race. Enmeshed in the psychic bonds forged in past lives, these egos have incarnated in mental bodies which set definite limits to their powers of perception. No vicarious atonement can widen this horizon; it must be extended by self-induced efforts. Therefore the being within who has the power to discard faulty ideas must be reached through the network of his partially erroneous conceptions, before the need for change can be awakened in him. To make clear and to emphasize this point H. P. B. wrote in a *Lucifer* editorial:

> In every age there have been Sages who have mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity. . . . The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing can assimilate, and no more.

Every true Theosophist is a "Sage" in respect to those not possessed of the philosophy. He, too, must often present "relative truths"—truths relative to the capacity to understand shown by the inquirer. It is not necessary to compromise Theosophy to enter into the mind of another and begin instruction with the material there found. The truths of Theosophy are in the hands of students only that these students may become teachers, and the most sublime doctrines are useless unless assimilated and rendered comprehensible to different types of minds. One of the Letters of Robert Crosbie shows clearly the application of the principle spoken of by H. P. B.

> Judge not at all *as to persons* should be the rule. *As to their ideas,* their capacity to grasp one set implies capacity to grasp other kinds. If they have wrong conceptions and are amenable to reason, their wrong conceptions can be reasonably considered on their merits—in themselves first, and then in their relation to other conceptions. In all this, there have to be first sought points of agreement—all of them; in fact, show a disposition to agree. At no time should any oppositional attitude be felt or assumed—no expressed or implied superiority of knowledge. If opposition exists even in thought, a counter opposition is set up, and the aim to enlighten is not effected. Of course, none of this prevents one from seeing things as they are, and leaving the door wide open for others to see what we do.

In *An Epitome of Theosophy,* William Q. Judge states briefly the background in philosophy for this attitude of instruction:

> There being of necessity various grades among the students of this Wisdom-Religion, it stands to reason that those belonging to the lower degrees are able to receive only so much of the knowledge as is the appanage of the grade they have reached, and depend, to some extent, for further information upon students who are higher yet.

Can it be doubted that the same principle applies to those who are not yet *conscious* students of the "Wisdom-Religion"?

How well the tolerance demanded by this philosophy can be also applied to the practical battles of life is forcefully illustrated by Judge's own conduct during the greatest crisis of his life. Toward those who betrayed not only Judge himself, but a great theosophical responsibility, he never evidenced the slightest enmity or bitterness. Judge *knew* their strengths and weaknesses, and better than themselves what course they would take, but never did he utter a single word in condemnation. He could not *help* by denouncing them. Therefore he remained silent. Judge, as H. P. B., had the understanding that *is* tolerance.

Neither of the teachers found fault with the minds and motives of even their enemies and opponents. Always they endeavored to lead *minds* from partial knowledge to knowledge more complete. The philosophy itself was their means of understanding, their heart's devotion the force that made practical application of it for instruction of their fellows.

Their attitude cannot be "imparted" or "taught," but the philosophy they embodied can be studied. To the aspiring Theosophist, the Wisdom-Religion brings sympathetic understanding, the tolerance of wisdom. This is the first credential of the true teacher.

KEYNOTES OF EVOLUTION

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man.

—WILLIAM Q. JUDGE.

"CREEDS IN CONFLICT"

A valuable review of what the western world affords to those who seek a religious solution to the problems of modern life is provided in a recent book by Leslie Belton, *Creeds in Conflict* (London: J. M. Dent & Sons). Mr. Belton is an English Unitarian minister of broad outlook and tolerant spirit. His pages reveal an acquaintance with the writings of H. P. Blavatsky and his membership in the executive committees of the World Congress of Faiths and the Society for the Study of Religions bespeaks an active interest in the cause of religious unity. Besides an account of contemporary Christian sects he has included a summary of "the outlook and missionary aims of the Eastern religions now active in Britain." Among the latter are various Hindu missions, Yoga, Jainism, Baha'i, Sufism, Islam, and Buddhism. Spiritualism, Rosicrucianism and Anthroposophy are also described. The section on Theosophy begins by calling it "one of the most notable of all the movements falling within our survey."

Pleading "the cause of no particular faith," as he says in his preface, Mr. Belton has striven to be fair to all, and on the whole he has succeeded remarkably well. His own position may be expressed in words taken from the concluding chapter:

> The dogmatist is nearly always wrong . . . no religion, party or sect, however hallowed its tradition or august its claims, is rightly to be regarded as an end in itself . . . the direst deception of all is that of the man who plays hide and seek amid the furniture of his faith while the everyday world awaits the help of his hand and brain. True religion is active service.

While present-day Christian sects in England make the same old claims of exclusive truth, there is nevertheless a change in emphasis, a quality of tolerance exemplified by many individual Christians. This sort of Christian, Mr. Belton tells us,

> will not say "My religion for all mankind," but "My religion, though it is best for me, bids me deny the faith of no man: I have fellowship with all genuine believers and seekers: let us testify to those spiritual truths we hold in common."

The author comments:

> This new perspective is crucial. If anyone assures me that the Christian Church is the only institution capable of rescuing the world from moral disaster and of inspiring man with creative ideals, I think that I can see at once the kind of a man he is—sincere and earnest, but also bigoted and spiritually astigmatic, warped by the ecclesiastical mind.

The attitude which Mr. Belton proposes as truly Christian in the larger sense was the sole requirement of membership in the original Theosophical Society, and anyone who takes this position is indeed a Theosophist, whether he goes by that name or by some other. A chapter entitled "The Bid for Fellowship" recites the difficulties of modern movements for religious unity among the members of different faiths and records the noble ideals of some of those engaged in this work. (A portion of this chapter had previously appeared in the *Aryan Path,* to which Mr. Belton has contributed several articles.) The chief obstacles to unity are creedal differences and personal assertion. The next step for honest Christians—in which direction these fellowship groups are moving—is to get rid of the dogmas which divide one religion from another and are the negation of tolerance. If, as Mr. Belton says, most Christians are "more Christian than their catechisms and their creeds," why not throw away these symbols of spiritual separateness and authority? Why should there be sentimental attachment for what is admittedly bad?

His remarks on Theosophy and the Theosophical Movement are of interest from several points of view. First, he has a genuine appreciation of the value of Theosophical teachings; second, he reflects something of the confusion which an observer can with difficulty avoid in contrasting the Theosophical philosophy with the conduct and claims of those calling themselves theosophists; and finally, his mistakes in recounting the history of the Theosophical Movement show the great importance of keeping the facts unbiased by organizational claims. With respect to Theosophy itself, he points out the error of supposing it an "invention" of H. P. B.

> Theosophy [he writes] revived the ancient knowledge of which India had known but had begun to neglect and of which the Western peoples had scarcely heard. It rescued from danger of oblivion the twin doctrines of Reincarnation and Karma and proclaimed them as universal truths. . . . Our debt to modern Theosophy is very considerable. It lies, if I mistake not, chiefly in these admissions: (1) By stimulating popular interest in Eastern Religions, Theosophy has awakened the West to a deeper realization of the solidarity of man and the essential unity-in-diversity of all religions. (2) By its revelations or conjectures (choosing the word we prefer) concerning the invisible universe, Theosophy has provoked a healthy reaction against the circumscribed eschatology of the Christian Church and profounder interest in the destiny of man in the worlds to come.

The second of these "debts" to Theosophy is doubtless one felt personally by Mr. Belton, for in an article published in the *Hibbert Journal* for October, 1938, in which he considers "The Hypothesis

of a Subtle Body," he quotes the Dutch theologian, Brockman, as saying that "most problems of theology and psychical research can only be solved by the working hypothesis of the astral body," and himself comments: "Confessedly, the idea of a subtle body is not of itself a religious concept, but an admission of its reality does bring us *one step* nearer to an understanding of the final mystery of life and death."

Viewing the contemporary theosophical world, Mr. Belton says:

> Modern Theosophy, alas, has suffered disruption and inner dissensions. (The most recent of these, following the "apotheosis" of Krishnamurti as the "vehicle" of the World Teacher, lost the Adyar Society some of the keenest and sanest of its members.) Thus the detached but sympathetic observer may be excused if, bewildered by the claims and counter-claims of contending groups, he leaves Theosophy severely alone.

A more logical course for the "sympathetic observer" would be to leave severely alone "the claims and counter-claims of contending groups," and devote his attention to Theosophy itself. This, in some measure, seems to be what Mr. Belton has done, judging from his writings. Along with brief notices of the various Theosophical societies, he gives a paragraph to describing the character and work of the United Lodge of Theosophists. He notes the impersonality maintained by U. L. T. and observes that this is "a practice which seems effectually to guard against a tendency to exalt the messenger above the message, a weakness which has caused the ruin of so many societies."

The section on Theosophical history sketches in bare outline the events from 1875 to the present. Unfortunately, Mr. Belton speaks of Mr. Judge as "the link in the apostolic succession between Blavatsky and Olcott and the Point Loma Society which continued a separate existence with first Judge and then Katherine Tingley as its titular head." This is a serious mistake requiring correction. At the time of his death, in 1896, Mr. Judge was President of the Theosophical Society in America. This body, formerly the American Section of the Theosophical Society, had declared its "entire autonomy" in a resolution adopted at a convention held in Boston, April, 1895, taking the name, "The Theosophical Society in America." This action followed the abortive attack against Mr. Judge, inspired by Col. Olcott and sponsored by Mrs. Besant. After Mr. Judge died, controversies over leadership and authority arose among the members, with the result that within two years the T. S. in A. split into two rival organizations, both claiming legitimate descent from the parent body. By far the larger of these societies was the "Universal

Brotherhood and Theosophical Society," formed at a convention of the T. S. in A. held in Chicago early in 1898, with Mrs. Katherine A. Tingley as "Leader and Official Head." A small band of recalcitrants led by E. T. Hargrove "bolted" this convention and at a meeting of their own denounced the Tingley organization as illegal and re-affirmed the 1895 Constitution of the T. S. in A. "The Universal Brotherhood and Theosophical Society" started by Mrs. Tingley established headquarters at Point Loma, near San Diego, Calif., soon after the Chicago convention. Obviously, William Q. Judge, who died two years earlier, cannot be said to have been the first "titular head" of the Point Loma Society.

It is equally misleading to suggest that Mr. Judge would in any way have countenanced the "apostolic succession" claimed for him by those who wished to set up the leader of their choice as *his* successor following his death. On the matter of successors to H. P. B., Mr. Judge himself wrote: "Madame Blavatsky has no 'successor,' could have none, never contemplated, selected, or notified one. Her work and status were unique." Can it be supposed that, after saying this over his signature, Mr. Judge would have appointed a "successor" to himself, as was claimed by the supporters of Mrs. Tingley? Judge could be "succeeded" no more than H. P. B.; there cannot be, in virtue of the occult realities of the Theosophical Movement, the "apostolic succession" that Mr. Belton seems to think possible and to have occurred. Near the close of *Isis Unveiled* (II, 544), it is stated that "The present volumes have been written to small purpose if they have not shown . . . that . . . apostolic succession is a gross and palpable fraud." This should have settled the matter for all time, making assertions of successorship *prima facie* evidence of either chicanery or delusion. It is to be regretted that Mr. Belton marred his account of the Theosophical Movement by accepting the "successorship" idea without question.

It is easy to see that a greater self-reliance must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views. —EMERSON.

ON THE LOOKOUT

"For American Unity"

Louis Adamic, who from an immigrant boy from Slovenia has risen to the eminence of one of America's most popular serious writers, has embarked on an enterprise of practical brotherhood in this land. In October, 1934, he published in *Harpers* an article entitled "Thirty Million New Americans," which later became part of his book, *My America.* He there proposed that an organization be founded to help solve the acute cultural and social problems of immigrant families and to assist generally in the assimilation of foreign elements in the American population. Late in 1939, such an organization was formed, the Common Council for American Unity, with an extensive program of research, and planning active aid to "new-immigrant groups." Its objectives are:

1. To help create among the American people the unity and mutual understanding resulting from a common citizenship, a common belief in democracy and the ideals of liberty, the placing of the common good before the interests of any group, and the acceptance, in fact as well as in law, of all citizens, whatever their national or racial origins, as equal partners in American society.
2. To further an appreciation of what each group has contributed to America, to uphold the freedom to be different, and to encourage the growth of an American culture which will be truly representative of all the elements that make up the American people.
3. To overcome intolerance and discrimination because of foreign birth, descent, race or nationality.
4. To help the foreign-born and their children solve their special problems of adjustment, know and value their particular cultural heritage, and share fully and constructively in American life.

Who Is "Building" America?

A chief concern of Mr. Adamic is the overcoming of the feeling of inferiority on the part of immigrants, caused, he believes, by prejudice and condescension. He plans six books devoted to propagandizing the need for "fraternity" in America. Americans must accept each other, whatever their origins. "People without a firm sense of 'belonging' cannot properly develop, cannot play their full parts in the American scene." Robert van Gelder, who interviewed Mr. Adamic recently, summarizes some of the ideas he wishes to impress upon the American people, especially those whose ancestors "came over on the Mayflower":

> . . . that in the last hundred years more immigrants died in industrial accidents than early American colonists were killed in subduing the wilderness and in the Revolution; that the labor and genius of immigrants had as much to do with creating present-day America as the labor and genius of the descendants of early citizens; that, there being now nearly 50,000,000 non-Anglo-Saxons in America a new conception of America is necessary; "that the presence in the United States of this vast new-immigrant element is an unprecedented opportunity for creating on this continent an extraordinary rich culture and civilization, at the same time that it immensely complicates American social, economic, political, cultural and spiritual forces and problems; that inherent in our present population are certain dangers . . . and lest these dangers increase and intensify, all of us—new and old-stock Americans—must begin to become intelligently, patriotically, actively, critically interested in this entire situation, now generally wrapped in darkness and shot through with fear and sentimentality." (New York *Times Book Review,* Dec. 29, 1940.)

"Common Ground"

From Many Lands, first of the six books planned by Mr. Adamic as The Nation of Nations Series, was published early this year by Harpers. It is devoted to "a dramatic portrayal of the process by which Americans are evolved from European stocks, a process continuous since Plymouth Rock." Besides writing these books Mr. Adamic is editing the quarterly periodical, *Common Ground,* published by the Common Council for American Unity, the first number of which appeared last autumn. The theme of this magazine is "the story of the coming and meeting on this continent of peoples belonging to about 60 different national, racial, and religious backgrounds . . . an endless story and a vast and complex situation, at once promising and dangerous from the point of view of America's current position and her future." Briefly, Mr. Adamic and his colleagues in this undertaking have become volunteer collaborators in one of the important tasks of the Theosophical Movement—to establish cultural and moral unity among a people destined to become the ancestors of the Sixth Race. Ideally and Theosophically, that glorious future is their highest "common ground."

A Great Evolutionary Scene

In 1888 H. P. Blavatsky published her *Secret Doctrine,* where, for the first time, the occult scheme of race evolution and the part to be played by America in human progress were clearly set forth. Americans, she said, are already a "primary race," before "becoming

a race apart, and strongly separated from all other now existing races." (II, 444.) Physiologically speaking, the new race is emerging because of "a strong admixture of various nationalities and intermarriages." This view of American destiny was developed by William Q. Judge in numerous articles published in the *Path.* He wrote:

> It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. . . . The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindus are also here; the ancient Parsi race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but that someone from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood (THEOSOPHY IV, 402).

A GREAT VISTA

It is true that our historians see no power "deliberately planning" in the vast migrations which have brought all these diverse stocks to the American continent. Rather they explain such movements by their more apparent immediate causes, such as the religious and political conflicts of the Old World, the quest for fortune followed by adventurous spirits, and the accidents of war and conquest. Similarly, the wise foundations of American government are said to have resulted from expedient compromises between differing economic views and warring interests. Few suspect that a grander pattern was unfolding beneath the camouflage of human pettiness and short-range purposes; that even the weaknesses and stupidities of men may serve a larger development, while masking from view the true direction of historical events. Wrote Mr. Judge: "The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future." Some hint of that "future" was given by Tom Paine. While yet in England he spoke of seeing "a *great vista* opening *for the world in the affairs in America.*" Commenting, Mr. Judge observed:

> Paine was destined to be a great factor in American affairs, and naturally—in the occultist's eyes at least—he would see in advance some slight vision of the "great experiment" in which he was so soon to take an influential share. This experiment was not conceived alone by mortal minds, but is a part of the evolutionary plan, for here the next great movement has already begun and will reach a

> high development. . . . Here we see the fusion of all races going on before our eyes, and here too is the greatest push of energy, of inquiry, and of achievement (THEOSOPHY I, 537-8).

"THE PROMISED LAND"

Watching this process of fusion, we have called the points of arrival to our new land "Melting Pots," where the slow work of assimilation has been proceeding for many generations. Here have come European mothers and fathers, "establishing currents of attraction that will inevitably and unceasingly draw into incarnation Egos similar to themselves." And, Mr. Judge puts it, "the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind." Americans first began to gain an appreciation of the intuitive hopes and longings of those who come here from the Old World when Mary Antin published her famous little book, *The Promised Land.* For nearly thirty years now, American school children have been thrilled by Mary Antin's joyous and grateful enthusiasm for her adopted country, learning from her to appreciate more fully the opportunities that are theirs. Louis Adamic is another immigrant-citizen trying to give voice to the millions of inarticulate Mary Antins who have come to America, that their hopes may be realized, their inner conflicts resolved. "This crisis," he writes in *Common Ground,* "is an opportunity." It is an opportunity for the people of the New World to forgive and forget —here, at least—the national and racial antipathies which have made of Europe the battle-ground of centuries, and *practice* the brotherhood we preach in theory.

THE REALM OF LIFE

John J. O'Neill, science editor of the New York *Herald Tribune,* concludes a long article in the issue of Feb. 23 with these words: "Scientists, often wrongfully accused of being materialistic, appear to have extended the realm of life to the entire universe." The foundation for this statement is in several lines of investigation, most notable of which is the work of Dr. Wendell M. Stanley of the Rockefeller Institute for Medical Research. For a number of years Dr. Stanley has been studying the tiny virus which causes the plant disease, tobacco mosaic. Succeeding in isolating substantial quantities of this virus, he found that the material would exhibit "living" characteristics under appropriate conditions, but kept sepa-

rate from a plant host it seemed to be nothing but inert chemical matter. "When the mass of material was analyzed and tested in a thousand different ways," Mr. O'Neill reports, "it was found to be nothing but a protein molecule which could be taken apart into small units and reassembled." But applied to a tobacco plant, it starts to reproduce itself rapidly. Dr. Thomas M. Rivers, director of the Hospital of the Rockefeller Institute, said of Stanley's work:

> His findings exasperate biologists who hold that multiplication or reproduction is an attribute only of life. . . . Much as many bacteriologists hate to admit it, Stanley's proof that tobacco mosaic virus is a chemical agent instead of a micro-organism is certainly very impressive. . . . Inasmuch as reproduction is usually considered an attribute of life, great confusion and consternation has been caused.

Spontaneous Generation

In Dr. Stanley's view, "It is difficult, if not impossible, to place a sharp line separating living from non-living things." His discovery has had the effect of reviving a great scientific controversy of the nineteenth century, believed to have been settled for all time by the experiments of Pasteur and Tyndall. These authorities both denied that spontaneous generation could take place, and were supported by the great theoretical evolutionist, Herbert Spencer, who refused to accept the emergence of living forms from so-called "inert" matter. It would, the latter wrote, "imply something immensely beyond that which evolution, as I understand it, can achieve. . . . The very conception of spontaneity is wholly incongruous with the conception of evolution." (*Principles of Biology* I, Appendix, 1868.) The Olympus of science had spoken, and spontaneous generation became a "scientific" impossibility. That there might be other—truer—conceptions of evolution than that of Huxley and Spencer received little or no consideration. Dr. H. Charlton Bastian's experiments were ignored, then forgotten, as had been the earlier work of Antoine Béchamp. (See *The Laws of Healing,* pp. 35-9.) It became a dogma that organisms are alive and matter is dead, and the argument was closed. But today, the issue has been opened again by Dr. Stanley:

> It must be admitted [he says] that the theory of heterogenesis (spontaneous generation) is most challenging and would explain the origin of the viruses. . . . I believe that the work on viruses has provided us with reasons for considering that life as we know it owes its existence to a specific state of matter, and that the principle of vital phenomena does not come into existence suddenly, but is inherent in all matter.

A SCIENTIFIC PIONEER

Bastian, who produced micro-organisms in carefully sterilized colloidal solutions, believed that the colloid is the state of matter through which what we call "organic" life manifests; it is, he said, "a dynamical state of matter, the crystalloid being the statical condition. The colloid possesses *energeia*. It may be looked upon as the probable primary source of the force appearing in the phenomena of vitality." (*The Origin of Life*, Putnam, 1911.) A London physician of eminence, Bastian began publishing his theory in 1872. Although a member of the Royal Society, he could obtain no hearing from his scientific colleagues and died in 1915 still pursued by the verdict that he had repeated "stale arguments," that his experiments *must* be faulty. Now biologists are beginning to take another view. According to Mr. O'Neill's report,

> Dr. Robert Chambers, research professor of biology at New York University, following a lecture on cell surgery before the New York Electrical Society, . . . was asked if he considered spontaneous generation of life a possibility. He replied that he saw no reason why it should not be taking place today under somewhat different conditions than it took place in the past, when the evolutionary process that led to the appearance of life on the earth was started.

"TEXTBOOK" OF SCIENCE?

H. P. Blavatsky wrote in 1888:

> Esoteric philosophy, . . . teaches spontaneous generation. . . . This will again be objected to: "Spontaneous Generation" is an exploded theory, we shall be told. Pasteur's experiments disposed of it twenty years ago, and Professor Tyndall is against it. Well, suppose he is? He ought to know that, should spontaneous generation be indeed proven impossible in our present world-period and actual conditions—which the Occultists deny—still it would be no demonstration that it could not have taken place under different cosmic conditions. . . . If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life (*The Secret Doctrine* II, 150-51).

Thus, the "most modern" scientific conclusions are but a paraphrase of occult philosophy, recorded more than half a century ago in the teeth of what was then held to be obvious scientific "fact"! This review may be concluded by quoting Mr. O'Neill's summary of the latest developments in biology and chemistry, respecting the problem of "life":

> The traditional distinction in science between living and dead matter has disappeared with the recognition by scientists that life is

a function of the atoms and molecules which compose the living body. This new conception has resulted from research in which biologists sought to find life in its simplest form and chemists attempted to determine at which point the properties of life first appeared.

"No Dividing Line"

The biologists and the chemists eventually found that they were studying the same substance, one calling it living and the other calling it dead, and so agreed that there is no dividing line between so-called dead and living matter.

Or, in the more philosophical terms of H. P. B.:

There is one error which is commonly made, than which there can be no greater error in the views of an occultist. A division is made between what you call animate and inanimate objects, as if there could be such a thing as a perfectly inanimate object on earth! . . . In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom! (*Transactions,* pp. 123-4.)

Spotlight On Organized Charity

What happens to the funds collected for charitable purposes by the Community Chest? This was the question an American city of 100,000 population asked itself recently, and conducted a four-week survey to answer. The results of the investigation were reported in the *American Mercury* for January. The writer, Gregory Liston, relates that of the total funds contributed by some 20,000 persons during the Community Chest drive in 1938 in this city, "The ultimate beneficiaries, the needy people, actually received 11 per cent . . . in food, clothing, household expenses, medical care, and direct aid." Concealing the real name of the town by calling it "Central City," Mr. Liston (whose name is likewise a pseudonym) tells how the rest of the money was spent. Of each dollar contributed, 58 cents went to pay salaries of the Community Chest employes; 3½ cents met the cost of administrative supplies; 5 cents paid agency rent; 5½ cents went to utility companies; 5 cents was taken by traveling expenses, convention costs and dues to organizations; 2 cents paid insurance premiums, taxes and interest; 2 cents covered educational and entertainment activities; and finally, 8 cents was spent for miscellaneous items not strictly charitable in character, making a total of 89 cents that was used to keep the machinery of the Community Chest in operation.

SOME INTERESTING FIGURES

This condition, the writer suggests, undoubtedly holds true for many other towns, and therefore merits national attention. He adds: "Not many Central City contributors know the facts about Chest finances." Actually, with a total of $180,000 to spend for "charity," this Community Chest used $159,100 to pay its employees and expenses, leaving but $20,900 for direct relief of those in need. The Chest director's salary was $5,000 a year, the same as the Central City mayor, and a promoter who handled the four-week campaign was paid a $4,000 fee for his services. But these "facts," among the few that know them, have caused little excitement in Central City.

> The local press [writes Mr. Liston], which "cooperates fully," has revealed a few details uncovered by the survey, and many who know the details "just can't be bothered with figures." Besides, the bulk of the money is obtained by coercion. Employes of many firms are given to understand that they are expected to contribute liberally, and give more than they can afford. This not only lightens the burden of the firm but enables it to display prominently its "Gold Star Award" poster. Though employes contribute practically all of the quota, the firm alone gets the credit in published lists. These employes never become delinquent in their pledges, since they are deducted from pay checks along with Social Security taxes and other unavoidable deductions.

A PROBLEM FOR INDIVIDUALS

If Mr. Liston's picture of Community Chest operations is at all typical, it seems plain that organized charity in America has become guilty of callous neglect of its real purpose. Unless reforms are speedily introduced, sullen distrust on the part of the needy will gradually grow into bitterly active hate, with consequences to society that few of those now responsible for meeting our social problems will care to face. But these developments are inevitable among a people who willingly and progressively shift the burden of responsibility for care of their weaker and under-privileged fellows to impersonal organizations and government agencies. There is an occult law behind the policy of theosophists in following the Buddhist precepts: "Never let the shadow of thy neighbor (*a third person*) come between thyself and the object of thy bounty"; "Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants,* lest thy money should diminish gratitude, and thy food turn to gall." The modern tragedies of poverty, disease and malnutrition are directly caused by individual selfishness, and as they

were caused, so must they be corrected. Individual sacrifice and concern for the sufferings of others make human hearts grow large with tolerance and understanding; the seeds of brotherhood are fructified and the sins of the past wiped out by personal sympathy and help. The shameful failure in public trust recorded by the *American Mercury* may help would-be charitable people to realize that the Community Chest literally aggravates the social problem instead of solving it.

Not So "Fantastic"!

William Randolph Hearst, founder of the vast Hearst newspaper empire, in his daily column "In the News" recently revealed an interest in reincarnation, suggesting as evidence in its favor the untutored architectural genius of a Mexican Indian. Writing of the town, San Miguel de Allende, near Monterrey, Mexico, he said:

> The architecture in this town is particularly striking. Singularly enough, most of it was designed and constructed by Severino Gutierrez, an Indian who had no trained and technical knowledge and who drew all his plans with a stick in the sand.
>
> Reincarnation may be a fantastic theory, but this Indian genius could not have inherited an amazing talent which none of his ancestors possessed. How then, could he have acquired it except by personal experience in some previous existence? (Los Angeles *Examiner,* March 27.)

How, indeed!

"Blind Tom"

Further evidence of reincarnation, of a similar character, came to light with publication in *Etude* for August, 1940, of an article about the famous "Blind Tom," by a woman who once gave the Negro pianist a lesson. Summarizing Tom's early career, the writer, Eugenie B. Abbott, relates that he was born near Columbus, Georgia, in 1849, of common field hands of pure Negro blood. Blind from birth, in babyhood "he manifested a strange interest and fondness for sounds, as well as an amazing talent for imitating any sound he heard; and his memory seemed to register anything from long conversations to musical tones." His musical talent was apparent before he was two years old, and at the age of four, when a piano was installed in the home of his owner, Gen. Bethune, Tom was one day found playing with both hands, using both black and white keys.

> After this experience, he was given access to the piano. He is said to have played everything he heard, and then began creating his own compositions imitating the various phases of nature—the wind,

the trees, and the birds. It would seem that all nature must have been whispering to him of her beauties, giving him a vision of loveliness unseen and unheard by those who had the full development of human sight and intellect. . . . When Tom was less than five years old he listened during a severe thunder storm; and as it ended he immediately went to the piano and played what seemed to represent quite clearly the rain, wind and thunder. This was given on his program as *The Rain Storm*. . . .

Blind Tom's concert career really began at the age of eight years in and near Columbus, Georgia. General Bethune went on tour with him in 1861, his first concert being given in New York on January 15th of that year. Afterward they toured Europe where he played during the years of the Civil War. . . . In the list of his program music are given concertos by Beethoven, Chopin and Mendelssohn; six sonatas by Beethoven; and a long list of works by the great composers. Much of his own descriptive music and songs he played and sang. When he died it was claimed he had a repertoire of over seven thousand pieces.

HEREDITY NO EXPLANATION

In his own way, Blind Tom was as extraordinary a prodigy as Mozart. Marcia Davenport, in her life of the great Austrian composer, tells how Mozart learned to play the clavier, almost without effort, before he was three. On one occasion he played successfully first and second violin with a group of professional musicians, amazing them with his technique on an instrument that he had never been taught to play. He was then five years old. Like Mozart, Tom Bethune brought his musicianship with him. As Mr. Judge observes in the *Ocean,* Tom came of a family that "could not by any possibility have a knowledge of the piano, a modern instrument, so as to transmit that knowledge to the atoms of his body (which eliminates explanation by heredity), yet he had great musical power and knew the present mechanical musical scale on the piano." As some measure of Blind Tom's capacities, the following statement of H. S. Oakley, professor of music at the University of Edinburgh, describes a "test" given to Tom when he was seventeen years old:

> "I played on the organ, an instrument to which he is unaccustomed, parts of a Mendelssohn song, a few bars from a Bach Fugue, both of which he produced after a single hearing; a song of my own, which he could not possibly have heard, much of which he repeated. He not only can name any note, chord or discord which is struck, but also can give the exact pitch of any note he is asked to sing, and that whilst any amount of discordant noise is made on the organ to disturb his meditations."

Tom died in 1908, in Brooklyn, New York, after suffering three weeks from a paralytic stroke which affected his right arm and upper side. He could no longer play and wept like a child, saying, "Tom's fingers won't play no mo'." He died while softly singing, and trying to play.

Tribute to a Great Sage

A radio program of the National Broadcasting Company, "Human Nature In Action," one of a series of educational broadcasts sponsored by the Columbia University Press, New York, gave an unprejudiced account of Buddha and his doctrines in its broadcast of July 7, 1940. The conductor of the program is Harold Lasswell, social psychologist. Following is the expression of a Buddhist who explains his religion, with comments by Dr. Lasswell:

> Man: And Buddha came to me in my hour of need, and told me that I would not be always unhappy, and that I would not always live in a life of poverty and disease. Buddha told me of the many lives we live. And how I will be reborn again upon this earth into a happier life, and be reborn again and again, each time into a happier life. And how I shall progress through rebirth and rebirth, until I shall come some time into Nirvana. Now that I know that, I can accept this life of unhappiness and despair. . . . Buddha does not want me to torture myself in worship of him. He only asks that I forego riotous living, the wearing of fine jewels, and that I abstain from the use of strong spirits. These things can I do, for they are simple things.

Success of Buddhism

> Dr. Lasswell: Buddha prescribed simplicity, and because the rank and file of the people were simple people, they soon found his way of life to their taste. Here was a man of the people who developed a philosophy of life which appealed to the people and could be practiced by the people—rich and poor alike. Within a few centuries after Buddha died, most of Southern Asia came under his influence. While central Asia and the Far East were brought into the circle of influence a few hundred years later. Although Buddhism as such, has been often replaced by other religions, the principles and the basic theories have remained a dominant factor among all Eastern peoples since Buddha lived more than twenty-four hundred years ago.
>
> How did this movement come to possess the rich vitality with which it was endowed in history? We have seen that some of its success is to be attributed to its doctrine of equality and perfectibility. All

move toward enlightenment. The doctrine is cosmic in scope; all life is a vast procession with one common destination. Doctrines of this kind appeal to some of the deepest desires of man, the desire for omnipotence and omniscience. To the profound appeal of the doctrine we must add the appeal of the leader, of Gautama Buddha himself. Born of a high caste, he forsook all for meditation and religious activity. The prestige of his earthly position, combined with the charm of his personality, added greatly to the spread of his message.

IMPARTIAL, BUT BLIND

While speaking highly of the effect of Buddhism on the world, Dr. Lasswell sees in Gautama little more than a good psychologist and a saintly character. Belief is stressed rather than re-awakening to lost truth. This view of one of the greatest teachers in history is typical of the scientific bias, which has replaced the prejudices of sectarian Christianity in modern thought. Before the rise of science, Western writers on religions other than Christianity usually presented them as "pagan" doctrines containing many errors, in contrast with the exclusive truth of the Bible. The modern scientific historian of religion, however, regards all religions impartially, but shows little interest in the possibility that the ultimate truths of life may be hidden beneath religious forms.

THE DOUBLE STANDARD IN HISTORY

Another program of this series, presented July 14, dealt with the Crusades. In this presentation, western egotism and self-righteousness appears in a subtle form to justify this cycle of religious insanity as "a positive symbol, a co-ordination of all these yearnings that infected the men and women of the period." No mention is made of the fundamental immorality of an attempt to conquer the Near East in the name of the meek and humble Jesus. The Crusades are called a "major social movement" in which the common energies of men were "mobilized around the defense of a great symbol shared by all Europe, the sepulchre of Christ." It is a tragic distortion of history to call these brutal adventures "an exhibition of devotion to an ideal which has not been excelled in all history." Scientists who thus gloss over the crimes committed in the name of the Christian religion are doing little to awaken the West to that spirit of universal fraternity which must be realized before there can be real peace founded on brotherhood.